

*The priest takes the Christ Candle into the sacristy. A loud noise is made. The Candle is returned to the Sanctuary, at which time the following prayer is prayed:*

**Final Prayer**

Priest: Almighty God, we pray you graciously to behold this your family,  
for whom our Lord Jesus Christ was willing to be betrayed and given into the hands of sinners, and to  
suffer death upon the cross.

**All: Amen.**

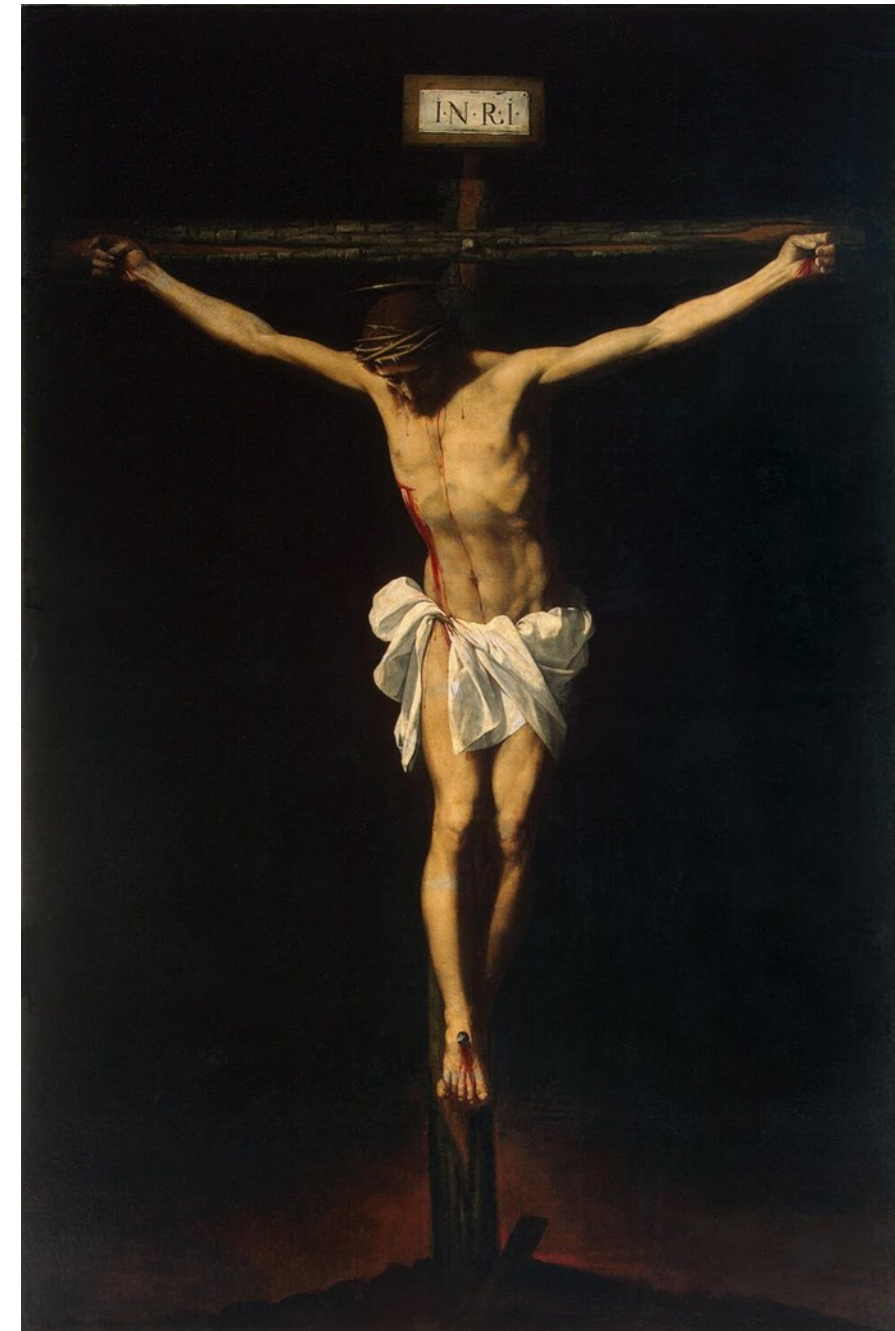
Priest: In silence, let us go in peace. Lent is now ended. We now prepare for the Triduum, the three holy days of  
Maundy Thursday, Good Friday and the Great Vigil of Easter and Easter Services.

**All: Thanks be to God.**

*The congregation leaves in silence. Lent is now passed, and we prepare our minds and hearts to accompany Jesus to his Last  
Supper, the Cross, the Grave and to the Resurrection.*

## Please Join us for Holy Week and Easter Services

Maundy Thursday Meal, 6 pm  
Maundy Thursday Eucharist & Foot Washing, 7 pm  
Good Friday Services, 12 pm & 7 pm  
The Great Vigil of Easter, 7 pm  
Easter Sunday Eucharists, 8 am and 10:30 am  
Easter Egg Hunt following the 10:30 am Service



*The Crucifixion, 1638 ~ Alonso Cano*

### **TENEBRAE**

**A Holy Week 'Service of Shadows'**

**St. Mark's Episcopal Church  
Grand Rapids, Michigan**

*Instruction on this Service*

The name, “Tenebrae”, comes from the Latin word meaning “darkness” or “shadows.” For centuries, monks referred to their monastic night and early morning services of the last three days of Holy Week as Tenebrae.

In the Anglican tradition, we observe Tenebrae on the Wednesday evening of Holy Week, so that the proper liturgies of Maundy Thursday and Good Friday may be observed as the principal services on those days. This form of the monastic office (matins and lauds) is commonly adapted for congregational use during Holy Week. The office is structured around psalms, readings, and responsories. A distinguishing characteristic of this service is the series of readings from Lamentations which appear early in the office.

The distinctive ceremonial of Tenebrae includes use of fifteen lighted candles, often set on a special, triangular stand. One candle is extinguished as each of the fourteen appointed readings is completed. The fifteenth candle, symbolic of Christ, is left lighted at the end of the final psalm. But it is carried away to be hidden, which signifies the apparent victory of the forces of evil. A sudden loud noise is made at the end of the service, symbolizing the earthquake at Christ's death. The lighted candle is then restored to its place, suggesting Christ's eventual triumph.

Those who observe Tenebrae will experience the depth and pathos of our own mortality over which is laid the tragedy of the death of our Lord and Savior Jesus Christ, through whom we Christians find our ultimate redemption.

The readings range from Lamentations in the Hebrew Scriptures to commentary from St. Augustine, and at last a reading from Hebrews, in which the theology of God's saving grace through Jesus Christ is presented for our prayerful consideration.

Interspersed throughout are readings from the Psalms, which Jesus himself must have prayed often throughout his life, and especially as he faced certain death during the last week of his life. When we pray these psalms, we pray in solidarity with Jesus.

The Service makes use of the power of light and sound to emphasize the darkness of death. The Service ends on a note of hope. One candle remains, a solitary light in the darkness into which we depart.

“The light shines in the darkness, and the darkness did not overcome it.”

**Responsory 14**

Priest: O Death, I will be your death;

**All: O Grave, I will be your destruction.**

*Please, stand as able for silent prayer. The fourteenth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

**Closing Psalm**

*Priest: Let us pray Psalm 51 alternating verses beginning on the lectern side and then the pulpit side. All pray the final verse in unison.*

**Have mercy on me, O God,  
according to your steadfast love;  
according to your abundant mercy  
blot out my transgressions.  
Wash me thoroughly from my iniquity,  
and cleanse me from my sin.  
For I know my transgressions,  
and my sin is ever before me.  
Against you, you alone, have I sinned,  
and done what is evil in your sight,  
so that you are justified in your sentence  
and blameless when you pass judgment.  
Indeed, I was born guilty,  
a sinner when my mother conceived me.  
You desire truth in the inward being;  
therefore teach me wisdom in my secret heart.  
Purge me with hyssop, and I shall be clean;  
wash me, and I shall be whiter than snow.  
Let me hear joy and gladness;  
let the bones that you have crushed rejoice.  
Hide your face from my sins,  
and blot out all my iniquities.  
Create in me a clean heart, O God,  
and put a new and right spirit within me.  
Do not cast me away from your presence,  
and do not take your holy spirit from me.  
Restore to me the joy of your salvation,  
and sustain in me a willing spirit.  
Then I will teach transgressors your ways,  
and sinners will return to you.  
Deliver me from bloodshed, O God,  
O God of my salvation,  
and my tongue will sing aloud of your deliverance.  
O Lord, open my lips,  
and my mouth will declare your praise.  
For you have no delight in sacrifice;  
if I were to give a burnt offering, you would not be pleased.  
The sacrifice acceptable to God is a broken spirit;  
a broken and contrite heart, O God, you will not despise.  
Do good to Zion in your good pleasure;  
rebuild the walls of Jerusalem,  
then you will delight in right sacrifices,  
in burnt offerings and whole burnt offerings;  
then bulls will be offered on your altar.**

My burden is great, my spirit is gone,  
 My heart lies broken, battered, torn.  
 But I remember well those former times  
 When all your deeds were clear.  
 So, I come again with open hands,  
 Like a parched and thirsty land.  
 God help me now, hide not yourself  
 Or I shall fade and cease to be.

### Responsory 12

Priest: They shall mourn for him as one mourns for an only child;  
**All: for the Lord, who is without sin, is slain.**  
*Please, stand as able for silent prayer. The twelfth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 13

From the gates of hell, O Lord, deliver my soul. (Isaiah 38)

In my despair I said,  
 In the noonday of my life I must depart; my unspent years are summoned to the portals of death.”  
 And I said, “No more shall I see the Lord in the land of the living,  
 never more look on my kind among dwellers on earth.  
 My house is pulled down and I am uncovered,  
 As when a shepherd strikes his tent.  
 My life is rolled up like a bolt of cloth,  
 The threads cut off from the loom.  
 Between sunrise and sunset my life is brought to an end;  
 I cower and hope for the dawn.

### Responsory 13

Priest: From the gates of hell, O Lord,  
**All: deliver my soul.**  
*Please, stand as able for silent prayer. The thirteenth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 14

O Death, I will be your death; O Grave, I will be your destruction. (Psalm 51)

Create in me a clean heart, O God,  
 and renew a right spirit within me.

Cast me not away from your presence  
 and take not your Holy Spirit from me.

Give me the joy of your saving help again  
 and sustain me with your bountiful Spirit.

I shall teach your ways to the wicked,  
 and sinners shall return to you.

Deliver me from death, O God,  
 and my tongue shall sing of your righteousness,  
 O God of my salvation.

## TENEBRAE

*The Service begins in relative darkness as the ministers enter in silence.*

### Greeting

Priest: Grace to you and peace from God our Father and the Lord Jesus Christ.

**All: Amen**

Priest: Blessed be the name of the Lord our God,

**All: who redeems us from sin and death.**

Priest: For us and for our salvation, Christ became obedient unto death, even death on a cross.

**All: Blessed be the name of the Lord.**

*Please, be seated as you are able*

### Antiphon 1

Priest: Zeal for your house has eaten me up;

**All: The scorn of those who scorn you has fallen upon me.**

A reading from a portion of Psalm 69:

Save me, O God!

For the waters have come up to my neck.

I sink in deep mire,

where there is no foothold;

I have come into deep waters,

and the flood sweeps over me.

I am weary with my crying;

my throat is parched.

My eyes grow dim

with waiting for my God.

More in number than the hairs of my head

are those who hate me without cause;

mighty are those who would destroy me,

those who attack me with lies.

What I did not steal

must I now restore?

O God, thou knowest my folly;

the wrongs I have done are not hidden from thee.

Let not those who hope in thee be put to shame through me,

O Lord GOD of hosts;

let not those who seek thee be brought to dishonor through me,

O God of Israel.

For it is for thy sake that I have borne reproach,

that shame has covered my face.

I have become a stranger to my brethren,

an alien to my mother’s sons.

For zeal for thy house has consumed me,

and the insults of those who insult thee have fallen on me.

### Antiphon 1

Priest: Zeal for your house has eaten me up;

**All: The scorn of those who scorn you has fallen upon me.**

*Please, stand as you are able for silent prayer.*

*Please, be seated as you are able.*

### Antiphon 2

Priest: Arise, O God, maintain my cause.

**All: Deliver me, my God, from the hand of the wicked.**

Priest: From the clutches of the evildoer and the oppressor.

A reading of a portion of Psalm 74:

O God, why do you cast us off forever?

Why does your anger smoke against the sheep of your pasture?

Remember your congregation, which you acquired long ago,  
which you redeemed to be the tribe of your heritage.

Remember Mount Zion, where you came to dwell.

Direct your steps to the perpetual ruins;

the enemy has destroyed everything in the sanctuary.

Your foes have roared within your holy place;

they set up their emblems there.

At the upper entrance they hacked

the wooden trellis with axes.

And then, with hatchets and hammers,

they smashed all its carved work.

They set your sanctuary on fire;

they desecrated the dwelling place of your name,

bringing it to the ground.

They said to themselves, “We will utterly subdue them”;

they burned all the meeting places of God in the land.

We do not see our emblems;

there is no longer any prophet,

and there is no one among us who knows how long.

How long, O God, is the foe to scoff?

Is the enemy to revile your name forever?

Why do you hold back your hand;

why do you keep your hand in your bosom?

Yet God my King is from of old,

working salvation in the earth.

### Antiphon 2

Priest: Arise, O God, maintain my cause.

**All: Deliver me, my God, from the hand of the wicked.**

Priest: From the clutches of the evildoer and the oppressor.

*Please, stand as able for silent prayer.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 1

A Reading from the Lamentations of Jeremiah the Prophet

*Aleph.* How solitary lies the city, once so full of people! How like a widow has she become, she that was great among the nations! She that was queen among the cities has now become a vassal.

*Beth.* She weeps bitterly in the night, tears run down her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her; they have become her enemies.

*Gimel.* Judah has gone into the misery of exile and of hard servitude; she dwells now among the nations but finds no resting place; all her pursuers overtook her in the midst of her anguish.

*Daleth.* The roads to Zion mourn, because none come to the solemn feasts; all gates are desolate, her priests groan and sigh; her virgins are afflicted, and she is in bitterness.

*He.* Her adversaries have become her masters, her enemies prosper; because the Lord has punished her for the multitude of her rebellions; her children are gone, driven away as captives by the enemy. Jerusalem, Jerusalem, return to the Lord your God!

“O God, you are my God, eagerly I seek for you,

my soul thirsts for you,

My whole being longs for you,

In this dry and barren land where there is no water.

I lift my eyes and behold

I see you standing in your holy place

I gaze and see your strength, your power,

And the beauty of your face.

And now I know that one small drop of goodness from your hand

Is better far than life itself,

I cannot stop these lips from praising you.”

### Responsory 10

Priest: God did not spare God’s own Son

**All: but delivered him up for us all.**

*Please, stand as able for silent prayer. The tenth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 11

He was led like a lamb to the slaughter, and he opened not his mouth. (Ps. 90)

“God, one generation after another

you have been for us the one in whom we’ve found a sheltered place.

Before the creation of all beings, before earth was ever born,

Or mountains formed, or land or sea,

You were there without beginning and without end, saying...

“I took and made you out of dust

and sent you forth to earth in time.”

Time for you is as nothing, God,

a thousand years of it, your yesterday,

passing like a watch at night.

We are your dream,

We’re briefly here and then simply gone like grass,

In the morning green and growing

at sunset we are withered, dry,

and in time’s passage,

we feel the heat of your displeasure like a burning sun,

your anger blazes forth and we are rightly made afraid.”

### Responsory 11

Priest: He was led like a lamb to the slaughter,

**All: and he opened not his mouth.**

*Please, stand as able for silent prayer. The eleventh candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 12

They shall mourn for him as one mourns for an only child; for the Lord, who is without sin, is slain. (Ps. 143)

God, this is my heart’s prayer to you,

I am asking you to hear.

And in your faithfulness to answer me

in a right and truthful way.

But I ask you not to judge my soul,

lest I stand condemned or doomed.

I have enemies pursuing me

I am as if already dead.

Priest: That they devised schemes, saying,

**All: Let us destroy the tree with its fruit;**

Priest: Let us cut him off from the land of the living.

**All: All my enemies whispered together against me, and devised evil against me, saying:**

Priest: Let us destroy the tree with its fruit;

Let us cut him off from the land of the living.

*Please, stand as able for silent prayer. The seventh candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 8

And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also, Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, this day have I begotten you;” as he says also in another place, “You are a priest for ever after the order of Melchizedek.” In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

### Responsory 8

Priest: The veil of the temple was torn in two,

**All: And the earth shook, and the thief from the cross cried out,**

Priest: Lord, remember me when you come into your kingdom.

**All: The rocks were split, the tombs were opened, and many bodies of the saints who slept were raised:**

Priest: And the earth shook, and the thief from the cross cried out,

**All: Lord, remember me when you come into your kingdom.**

*Please, stand as able for silent prayer. The eighth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 9

But when Christ appeared as a high priest of the good things that are to come, then, through the greater and more perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purifications of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God. Therefore, he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

### Responsory 9

Priest: When the Lord was buried, they sealed the tomb,

**All: Rolling a great stone to the door of the tomb; and they stationed soldiers to guard him.**

Priest: The chief priests gathered before Pilate, and petitioned him:

**All: And they stationed soldiers to guard him.**

*Please, stand as able for silent prayer. The ninth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 10

God did not spare God’s own Son but delivered him up for us all. (Ps. 63)

### Responsory 1

*Priest:* On the mount of Olives Jesus prayed to the Father:

**All: Father, if it be possible, let this cup pass from me.**

*Priest:* The spirit indeed is willing, but the flesh is weak.

**All: Watch and pray, that you may not enter into temptation.**

*Priest:* The spirit indeed is willing, but the flesh is weak.

*Please, stand as able for silent prayer. The first candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 2

A reading from the Lamentations of Jeremiah the Prophet

*Waw.* And from Daughter Zion all her majesty has departed; her princes have become like stags that can find no pasture, and that run without strength before the hunter.

*Zayin.* Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from the days of old; when her people fell into the hand of the foe, and there was none to help her; the adversary saw her and mocked at her downfall.

*Heth.* Jerusalem has sinned greatly, therefore she has become a thing unclean; all who honored her despise her, for they have seen her nakedness; and now she sighs and turns her face away.

*Teth.* Uncleanness clung to her skirts, she took no thought of her doom; therefore, her fall is terrible, she has no comforter. “O Lord, behold my affliction, for the enemy has triumphed.”

Jerusalem, Jerusalem, return to the Lord your God!

### Responsory 2

*Priest:* My soul is very sorrowful, even to the point of death;

**All: Remain here and watch with me.**

*Priest:* Now you shall see the crowd who will surround me;

**All: You will flee, and I will go to be offered up for you.**

*Priest:* Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

**All: You will flee, and I will go to be offered up for you.**

*Please, stand as able for silent prayer. The second candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

### Lesson 3

A reading from the Lamentations of Jeremiah the Prophet

*Yodh.* The adversary has stretched out his hand to seize all her precious things; she has seen the Gentiles invade her sanctuary, those whom you had forbidden to enter your congregation.

*Kaph.* All her people groan as they search for bread; they sell their own children for food to revive their strength. “Behold, O Lord, and consider, for I am now beneath contempt!”

*Lamedh.* Is it nothing to you to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted, on the day of his burning anger.

*Mem.* From on high he sent fire, into my bones it descended; he spread a net for my feet, and turned me back; he has left me desolate and faint all the day long.

*Nun.* My transgressions were bound into a yoke; by his hand they were fastened together; their yoke is upon my neck; he has caused my strength to fail. The Lord has delivered me into their hands, against whom I am not able to stand up. Jerusalem, Jerusalem, return to the Lord your God!

**Responsory 3**

Priest: Lo, we have seen him without beauty or majesty

**All: With no looks to attract our eyes.**

Priest: He bore our sins and grieved for us,

**All: He was wounded for our transgressions,**

Priest: And by his scourging we are healed.

**All: Surely he has borne our griefs and carried our sorrows:**

Priest: And by his scourging we are healed.

*Please, stand as able for silent prayer. The third candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

**Lesson 4**

A reading from the Treatise of Saint Augustine the Bishop on the Psalms.

“Hear my prayer, O God; do not hide yourself from my petition. Listen to me and answer me. I mourn in my trial and am troubled.”

These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be delivered from evil. Let us now see under what evil he lies; and when he begins to speak, let us place ourselves beside him, that by sharing his tribulation, we may also join in his prayer.

“I mourn in my trial,” he says, “and am troubled.”

When does he mourn? When is he troubled? He says, “In my trial.” He has in mind the wicked who cause him suffering, and he calls this suffering his “trial.” Do not think that the evil are in the world for no purpose and that God makes no good use of them. Every wicked person lives either that he may be corrected, or that through him the righteous may be tried and tested.

**Responsory 4**

Priest: Have you come out as against a robber,

**All: With swords and clubs to capture me?**

Priest: Day after day I sat in the temple teaching,

**All: And you did not seize me;**

Priest: But now, behold, you scourge me,

**All: And lead me away to be crucified.**

Priest: When they had laid hands on Jesus and were holding him, he said:

**All: Day after day I sat in the temple teaching,**

Priest: And you did not seize me;

**All: But now, behold, you scourge me,**

Priest: And lead me away to be crucified.

*Please, stand as able for silent prayer. The fourth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

**Lesson 5**

Would that those who now test us were converted and tried with us; yet though they continue to try us, let us not hate them, for we do not know whether any of them will persist to the end in their evil ways. And most of the time, when you think you are hating your enemy, you are hating your brother without knowing it.

Only the devil and his angels are shown to us in the Holy Scriptures as doomed to eternal fire. It is only their amendment that is hopeless, and against them we wage a hidden battle. For this battle the Apostle arms us, saying, “We are not contending against flesh and blood,” that is, not against human beings whom we see, “but against the principalities, against the powers, against the rulers of the darkness of this world.” So that you may not think that demons are the rulers of heaven and earth, he says, “of the darkness of this world.”

He says, “of the world,” meaning the lovers of the world — of the “world” — meaning the ungodly and wicked — the “world” of which the Gospel says, “and the world knew him not.”

**Responsory 5**

Priest: Darkness covered the whole land when Jesus had been crucified;

**All: And about the ninth hour he cried with a loud voice;**

Priest: My God, my God, why have you forsaken me?

**All: And he bowed his head and handed over his spirit.**

Priest: Jesus crying with a loud voice, said:

Father, into your hands I commend my spirit.

**All: And he bowed his head and handed over his spirit.**

*Please, stand as able for silent prayer. The fifth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

**Lesson 6**

“For I have seen unrighteousness and strife in the city.”

See the glory of the cross itself. On the brow of kings that cross is now placed, the cross which enemies once mocked. Its power is shown in the result. He has conquered the world, not by steel, but by wood. The wood of the cross seemed a fitting object of scorn to his enemies, and standing before that wood they wagged their heads, saying, “If you are the Son of God, come down from the cross.” He stretched out his hands to an unbelieving and rebellious people. If one is just who lives by faith, one who does not have faith is unrighteous. Therefore when he says “unrighteousness,” understand that it is unbelief. The Lord then saw unrighteousness and strife in the city and stretched out his hands to an unbelieving and rebellious people. And yet, looking upon them, he said, “Father, forgive them, for they know not what they do.”

**Responsory 6**

Priest: See how the righteous one perishes,

**All: And no one takes it to heart.**

Priest: The righteous are taken away, and no one understands.

**All: From the face of evil the righteous one is taken away, and his memory shall be in peace.**

Priest: Like a sheep before its shearers is mute, so he opened not his mouth. By oppression and judgment, he was taken away:

**All: And his memory shall be in peace.**

*Please, stand as able for silent prayer. The sixth candle is extinguished.*

*The Reader goes to the lectern, and everyone else sits as able.*

**Lesson 7**

A Reading from the Letter to the Hebrews.

We do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people.

**Responsory 7**

Priest: I was like a trusting lamb led to the slaughter.

**All: I did not know it was against me**